THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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UNIVERSALISTS AVOW FAITH IN

God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

September, 1953 — No. 9

The cover shows bit of architectural New England in the Midwest. It is the restored and renewed century-old Universalist Church of Farmington, Michigan. This church has been revitalized by Dr. Frank D. Adams. The story of the church and its minister appears elsewhere in this number.

Robert Cummins, after fifteen years as executive leader of The Universalist Church of America, renders an account of his stewardship in the **General Superintendent's Report.**

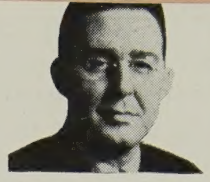
Milton M. McGorrill, minister of the Church of Universal Fellowship, Orono, Maine, was the keynote preacher at the Andover joint meetings of Universalists and Unitarians. **The Transparent Faith** is the text of this fine address.

Norma Goodwin, director of the 1953 summer International Work Camp in Germany, writes an illuminating sketch of life with the Universalist Work Campers.

Chester E. Downing, Universalist layman and editor, has written **Patriarch in Action,** the thrilling account of the ministry of Dr. Frank D. Adams with special emphasis on the ministry of Dr. Adams after his retirement from the Oak Park, Illinois, Unity Church.

Charles S. Milligan, a member of the faculty of Tufts College School of Religion, points up the grave present internal danger to democracy in his too brief statement on the **Legitimate Concerns of Liberalism.**

General Superintendent's Report



Robert Cummins

AS General Superintendent, this must be my last report to you. We come at length to the end of the road — the road we have traveled together — a long road, one with many windings. Now, hair once raven black is turning grey. The years have passed so swiftly I wonder where they have gone. Looking back along the tortuous path we have come — attempting reform, reorganization and expansion at a time when the whole world was at war, I think it may be considered no small achievement that we were able to negotiate it at all.

When, over fifteen years ago, we entered upon this path, the situation within our Fellowship was serious indeed. Some of you did not know this and others of you have forgotten. Morale was low and the future uncertain. I was told by Trustees that we should try to check a decline which had been going on for fifty years, and that if this was achieved in ten years' time, they would be satisfied. That was in Chicago at the old Hotel Stevens in 1937.

The Superintendency, I had declared, was one thing which, were it ever offered me, I would decline to accept. My exact words, I believe, were: "That's one job you couldn't hand me on a silver platter!" (Reminds me of the boast made years ago by Mrs. Cummins — before we met. She vowed she'd never marry a minister.) My pastorate at the time I was offered the Superintendency was a happy and rewarding one. To leave it was like experiencing a death in the family. But when the call came, it was impossible to refuse. I was too conscious of the debt owed the Church-of-my-adoption, which, in time of need, had welcomed me into its Fellowship and offered me a spiritual haven. Yet, in truth, I could have repeated the words of the Roman Catholic ritual required of one of its parish priests about to be consecrated bishop. The candidate prostrates himself before the altar, and as he does so, says "Nolo Episcopari (I didn't choose to be bishop)."

It was an awesome moment, one which took me to my knees in prayer. Remembered with gratitude will be the letters and telegrams flooding in upon me from friends across the country (many of whom I did not know then). Almost everyone wished me well. A few disapproved the choice, some thinking I was too inexperienced, too sensitive. Others, disapproving supervision in any form by anybody, regarded as a threat to their freedom anyone called to supervise. Still others, before completion of the first biennium, sought secretly to force my resignation. All this is past now, and I shall remember gratefully only those who, so promptly and so generously, have continued to respond to the Church's need as good churchmen should respond and in the spirit of fine sportsmanlike teamplay.

So many have asked me why I felt it necessary to resign. Perhaps there should be a word of explanation. I did not feel it necessary. I felt it wise and right. It has been my privilege to serve in office almost twice as long as did any of my predecessors. I like to think, at least, that in the parish ministry, I resigned while I was still wanted. That is an experience to be cherished. Assumption on the part of bishops and archbishops that theirs is life-tenure is not a wholesome thing. The Church deserves in her leaders the imagination, the vigor, and the daring of youth. This applies whether in the local church or in the denomination. Anyway, a son is now in the ministry of our Church and I like to feel that, somehow, in him I will be carrying on. And, too, I owe very much to the one who, through all these years of my absence in the field on the Church's business, has had to "go it" pretty much alone, rearing three sons, caring for a busy home, and all the while meeting the many unusual demands made upon her. Twice during this present year she and I have been made grandparents, indicating in itself that time marches on. It is simply that, in the future, I want to be with her more than it has been possible for me to be in the past.

The Superintendency

Superintendency, in some form, we have had from Hosea Ballou on down. It is just that the principle has been carried forward toward its logical conclusion. Without shame, I confess my concept of the office at first was hazy. No one to whom I applied was able, or if able, willing to enlighten me. Obviously, therefore, the first duty to present itself was to acquaint myself with the field, which turned out to be a task neither light nor of short duration. In fact, it is a simple truth to say that I have been engaged at this task continuously up to

this very hour. To be sure, I have tried to pass over to Trustees, as less frequently, I have tried to pass over to you, some part of the information obtained; but really, it is mostly incommunicable. Like the knowledge of your business or neighbors or family, you can't put others in possession of the more vital parts of it; and as a matter of fact, you ought not to do so if you could.

It early became clear that to exercise personal supervision over so immense a territory and in so many varied fields of endeavor was quite out of the question. The Church must be organized departmentally, if it were to function properly; and one must try to act on and through local leadership. The idea was to have the whole denominational field supervised, its operations made continuous in every part, so far as possible unified and pervaded by a common spirit, defects and neglects repaired, courage, steadfastness and dignity imparted, the worth of our endeavors made known and appreciated, difficulties surmounted, and by counsel, suggestion, personal influence and any other available means, a state of mind and heart cultivated that should make our people at the same time more intelligently informed, more convinced, and more loyal Universalists.

Discouragements have marked our endeavors and kept us humble. Too, much precious time and energy has had to be expended solving problems which never should have been allowed to develop in the first place. Reluctance of some churches, state conventions, auxiliary groups and even ministers, to lend whole-souled support to the work we as Universalists are trying to do together has constituted no small obstacle. Fortunately, we have been kept so very busy with calls made upon us by those eager to co-operate that there has been little time to brood; but it does sadden me that this state of affairs should prevail, because I have forever before me the vision of what, as a People and as a Church, we might be if only we would join heads and hands and hearts in common endeavor.

A minor disappointment has been in having to share prerogatives with the self-appointed bishops and other experts, both clerical and lay. There have been times when I have been led to doubt if any Church under the sun possesses a like proportion of the raw material for ecclesiastical captains and adjutant generals.

Delicacy of the task was greater than I anticipated. It required of one to be the scrupulous servant of the Church and a true friend of every person in it. I can only say now that, either willingly or knowingly, I am not conscious of having been false to either trust. Generally speaking, I have met with unstinted kindness. My word, as my person, has been received with respect. The multitude of friendships formed in these years comprises a legacy rich enough for any man.

These Things Must Be

It has never been a temptation to sugar-coat my words with "tact," and I do not choose to succumb at this late date. In fact, now if need be, I must be brutally outspoken. You would wish me to be. As I see it, we must bestir ourselves and mend our ways in these certain particulars.

First, we must raise more money currently for our work. I say to you that it is entirely practical, without burdening anyone, to raise from our constituency the entire amount we are so sorely in need of. Even if we were to raise this much (which would be three times the amount now being contributed), the average per capita contribution, as compared with those of other faiths, would still stand at the very bottom of the list. So low is our present rating that we aren't even on the chart. Money! That's one thing. Our people have it! I know! They have as much of it as other people have. Difference is that other people give more of what they have to their Church and Universalists don't. To countless Universalists (clergy and laity alike), that they have any obligation in this connection never occurs to them.

Second, we must have an increase in our ministerial ranks. Getting the able and competent and consecrated men the Church is crying for is a matter of percentages. The reason we are not getting enough persons of this sort is that we are not getting enough of any sort. Such men do not average more than one in three. This whole business worries me. Aggressive steps just must be taken; for whatever the Church is to become, its ministers, to a great extent, will make it. Therefore, of paramount importance is their recruitment and their training.

Third, as a convert to Universalism, I have been impressed by the lack of confidence Universalists have in themselves and in their cause. To me, Universalism is an idea whose time has come. Today ought to be our day! The very world situation cries out in agony for what we have, and we should be giving it. Half of us only half believe this.

A Universalist who gives or leaves money to non-Universalist work, and at the same time fails to give or leave to Universalist work infinitely more, proclaims aloud his lack of faith in the performance

Both teachers and pupils learn by work in fellowship at the 1953 Education Institute.

and the perpetuity of his Church. For years, we have been betraying lack of faith in our own. This is the real explanation of any failure to provide from our own homes and our own churches recruits for our ministry. We love our Church, perhaps, but we don't trust it; and it is this withholding of confidence that paralyzes endeavor. Not all the angels in heaven can save a sinner whose self-respect and self-confidence can't be restored. Self-respect and self-confidence are the indispensable prerequisites to self-improvement and self-development. Two things every soul must learn to do as preliminary to salvation: to trust himself; and to be true to himself. It's the same with a denomination. Our salvation as a Church turns on this point. If we will trust ourselves and be true to ourselves—if we will all, with one voice, say God has called us, ours is His Church and His cause — if we are dead certain this business is His business, that we are the people to carry the ark of His covenant, we shall feel a power surging through our Fellowship. Not conceit, no; but we do need an influx of confidence in the mission which is ours, that we are charged with a great and on-going trust, that under this high commission we are equal to whatever demand may be made upon us, and that we are to be both diligent and faithful in our task.

I have felt this pulse in our people. At first, and for a time thereafter, the response was feeble and uncertain; but more recently, a vital chord has been struck, and the response is now becoming quick and strong. We are rising to our opportunity.

But believe me when I say we must be better churchmen, better prepared, whenever and wherever the situation warrants, to stand forthright for our Church and its interests. We are being threatened from within our own Fellowship as well as from outside. It is unnecessary to highlight the opposition from without, since, of this, we are repeatedly and in so many varied ways made aware. But that which irritates me no end (and which, I believe, should be so irritating to you that you will resolve to take sufficiently effective measures to stop it) are the instances in which persons professing to be "old line" Universalists deny their Church and sell it out to the highest bidder. Time and again, in crisis after crisis and with tragically meager support, I have found it necessary to fight to protect the interests of our Church — to fight the acts of persons who, while boasting of their status as orthodox Universalists, display a lack of churchmanship that has cost us, and is costing us, dearly. In just the past few months, there have been two instances of this.

In these three areas, then, we must bestir ourselves and mend our ways: first, money; second, ministers; third, churchmen.

Firm Foundations

Let us look now at those aspects of our work in which progress of major proportions is being made.

Changes certainly have been brought about in the field of education; so much so, in fact, that certain of our people are troubled.

The General Superintendency was instituted to serve the Church as a whole, to safeguard denominational interests, and promote efficiency and growth. This is a large order, one of infinite detail; but I have always looked upon the denomination not as an end, but as a means. Systems and mechanisms and institutions must be subservient to the growing life of individuals. There need be no fear about the destruction of anything worth keeping. Growing minds can be depended upon to provide

necessary frameworks. The Church is a permanent institution of civilized society, but it is instrumental, in the sense that government is.

The devotion and patriotic ardor we are all conscious of when we come together to confer and to legislate (as in this present instance), do not, I suppose, blind any of us to the important fact that this is our way and our means of doing our share of *the common work of all right-minded men,* which is the improvement of human society. I have felt the force of this large commission of our Church to the whole world increasing in the years I have held office. The emphasis has been shifting from the theological to the psychological and the sociological. Ministers of all denominations feel the pressure of a compelling current that sets toward a better understanding of ourselves and the betterment of conditions of daily life among all men here and now. I have been so convinced that the logic of Universalism goes straight and sure to this conclusion that I have used freely my opportunity, as I came and went up and down in the land, to point out the intimate and inseparable connection between our Faith and a regenerating social purpose. Imbedded in our Faith and in its inclusive Fellowship, in the confidence which is ours in persons and in our way of life which is the democratic way, are seeds of the very transformation men are striving to achieve.

We are living within what is perhaps the most serious crisis Universalism has had to encounter — the most serious because everything that our religion has held precious is now subject to re-examination for new points of view. The power age has brought large cities, industrialization, economic determination and science, until the idea of One World has cancelled out most of Universalism's medieval heritage. Momentous changes are bound to occur either within Universalist thought and experience itself, or else in the position of Universalism within world culture.

Whether Universalists will allow their Universalism to take up into itself these developments, permitting itself to be changed accordingly, or whether resisting change, it will choose to isolate itself from scientific and ethical culture, or whether we shall henceforth have two or more sorts of Universalism remains to be seen. But the issues are becoming definite, and they are beginning to be argued in the courts of our laity.

One type of thought, conscious of itself as being truly Universalist, has disengaged itself from customary restraints. It is characterized by a determination to think the problem of life anew under the presuppositions of modern science, appreciation of the new social issues, and a conviction that life-principles inherent in basic religion are of permanent and commanding value.

The scene of the present crisis, contrary to what some would have us believe, is not within the confines of the theologian's study alone. Religious living is involved. Men must grow — must be free to grow. As we seek to know more about human beings by ourselves being one of them, we see in the philosophy of growth a way of life for all men, according to their capacity to make use of it. Has anyone ever pointed a way that seems more in keeping with what could be a high destiny for man? Belief that life is growth: if we are to hope for any tomorrow that might be better than today, this is the test always to be applied to legislation, to educational procedure, to economic practices, to industrial arrangements, to international situations, to religion and its instrument the Church, to every kind of activity.

Use of the Bible, apprehension of God, prayer, worship, the fellowship of the Church, day-by-day conduct, and the meaning of duty, all are affected. Since these are matters of common consciousness, it follows that we have on our hands a problem of religious education. If we really expect our people to assimilate and live their Faith, the problem is nothing less than that of providing a fundamentally reconstructed educational experience.

Those crying for "deliverance" from what is being attempted in this area do not like the notion of taking thought. Instead they seek refuge in the strangest of all egotisms: assumption that it is quite useless, even dangerous, to go beyond where they have come to rest. What they must understand is that the way to solve "problems" is by looking about, by honest seeking to give to every individual his chance to be his best self, by welcoming all cross-fertilizations of ideas and beliefs and hopes and subtle intimations.

Domination by the manipulative-minded inevitably forces upon individuals the tyranny of all tyrannies, the tyranny of the manipulated response. That is, when a human being is confronted by a question and ought to be free to make his own answer or by a situation in which naturally diverse minds would see all sorts of unlike possibilities, he is so jockeyed into a position by somebody else that he has to answer in the one prearranged way or see in the situation the one possibility that somebody else

wishes him to see. Thus he is made to suffer the most fatal of all humiliations of the spirit, the humiliation of knowing that he is only going through the motions of thinking for himself while he is enforcedly expressing a choice made by somebody else. "You may choose any color you wish, so long as it's black"; "You may vote any ticket you like, so long as you vote the right one"; "You may say anything you choose, so long as you don't say anything."

Do our people, even within broad-minded congregations, have opportunity to grow intelligently liberal and socially consecrated? Does current practice provide sufficient information to produce even intelligent conservatives? Such questions are timely not only because our social strains are increasing, but also because of the resurgence in America of religious conflicts most of us supposed had long ago been left behind.

Too much contemporary Universalism is still heavily burdened by the dead hand of the past in that it is still exclusively Bible-centered. This can be a hazard, for only when the study of the Bible is humanized can it again become meaningful to the modern Universalist. If only our churches would adopt the historical attitude toward their Christian heritage, admit the findings of unbiased scholarship, we would be on our way toward reconstruction.

Historically approached, the Old Testament becomes a chief sourcebook in religion and the New Testament becomes selected reminiscences of the career of Jesus, some early Christian correspondence, notes upon the story of emerging Christianity, and that Utopian analysis of the primitive Christian environment called The Revelation.

The Bible is a monument to religious experience, a history of the growth of the Hebrew-Christian religion, and this relativity of the Bible is important. We should know the religious experience of an Amos, an Hosea, an Isaiah, a John, be interested in all past interpretations of religion as value judgments. But we should insist also upon our own experience as being important; and if that experience contradicts what has gone before, we may re-examine it but we must not deny it. If the Bible is to be studied, it should be studied in such a way as to ascertain its worth for the religious and ethical life of today.

Let our people hear about the birth of religious worship with its belief that everything is inhabited by a migrant spirit, about mana, about worship of divine priests and kings, about families of gods, about the great religions of the world. They should read Frazer's "Folklore in the Old Testament," his "Sacred Books of the East" and the "Golden Bough." They should know something of the books which, when it was set up, were excluded from the Bible and why. The competent teacher will discuss and compare sources, mention divergent opinions and the evidence both pro and con, advance tentative hypotheses, and encourage intelligent questions and answers. It is then that the educational process gets under way.

I am amused that persons who have no knowledge whatever of church administration will often set themselves up as authorities on the subject, whether in connection with the parish church or with the denomination as a whole. But it amazes me that ministers, who themselves have never read a book on Christology, can speak so indiscriminately in using the word "Christ." Some of them, as well as layfolk, who have never made a study of, or lived among, non-Christian peoples, speak with such certainty of the superiority of Christians and of Christianity.

We who are Christians comprise less than a third of the world's population. In One World, the non-Christian two-thirds just must be encouraged to play its rightful part in the coming world symphony. The idea of a particular revelation (though it be a continuing one) or of the Bible as a peculiarly inspired book or of disparaging the experiences with the Unknown of other peoples, is just not good Universalism. The sooner this is realized, the better off we will be.

How far our disagreements or conflicts might have been obviated if our educational practice for the last quarter century had aimed definitely at religious intelligence is anybody's guess. In any case, hope of anything other than a skin-deep healing of discords is in an educational program which, in point of thought and ethical experience, is genuinely basic. Our people today are face to face with fundamental issues. The uncertain ability with which too many of them appear to be facing these issues would seem to indicate deficiencies somewhere back along the line. For the sake of intellectual respectability, if for no other reason, the present educational programs of many of our churches should be sent to "the cleaners." You would be shocked to know the materials in use and the methods employed. Sometimes I think we should start with the very young (clergy as well as laity) and

teach them to understand that virtue lies in diversity, not in identity, that many, many times they will encounter fellow-Universalists whose views fail to coincide with their own and that this is as it should be. Teach successfully to our young people this basic genius of Universalism, and the Church will become what certain of its oldsters have to date prevented it from becoming.

Yes, rather than in rote teaching of inherited materials, we have been aiming at an educational program centered in life situations and in life development. That, even in some hinterland areas of our Zion, as well as in the better churches, we are meeting with a degree of success in this effort is perhaps worthy of commendation. In any event, those who really know the field of education are encouraged. I, myself, am proud of what is being attempted. Educationally, we are building on a firm foundation.

Too, our Church is now organized to function as it should, offering to its people the channels through which, as churchfolk, they should naturally serve.

Universalism has tasks no lone Universalist can perform by himself. The child diabetic: how can I help him? I rarely see him; I lack trustworthy knowledge of his needs; I do not command the skills his needs require. But I can address myself to this problem through a highly efficient organization embodying the faith in which I believe. Together with fellow-Universalists, I learn about and therefore become interested in and contribute to our Clara Barton Birthplace Camp for Diabetic Girls and our Elliott P. Joslin Camp for Diabetic Boys.

Mrs. Willis, down in Suffolk, Virginia, discovered sixty or more children in her neighborhood in need of medical care and without money to purchase it. She, herself, lacked the funds needed. What could she do as an individual? Yet, with help from the people of our churches over the country, services of skilled persons were engaged and the matter has been expertly attended to through facilities now available at our Jordan Neighborhood House and Health Clinic.

We may be interested in world government to ensure peace. What shall we do? Beat the air? Pray? For this undertaking, prayer will be the inspiration; but prayer, as long ago Thomas Aquinas pointed out, is no substitute for energies employed in direct relation to the needs of the hour. There isn't a chance of touching this problem seriously without a far-flung fellowship of persons under the discipline of love. So we try to demonstrate what we mean by the "beloved community." Through our Department of Service Projects, our hands and heads and hearts are joined in a pooled effort to feed the hungry, clothe the naked, house the homeless, visit the fatherless and widows in their affliction. If, in recent years, it may appear to some that we have over-extended ourselves in our concern for others, we have over-extended ourselves in the right direction; and in so doing, we have been about the business of the Church.

Yes, the Church must be organized so as to carry into every vocation its pioneering fellowship. Man must be encouraged to bring his vocation and his citizenship to the altar for an ethical X-raying; and man himself, through the instrument of his Church, must be afforded avenues through which he may respond in practical terms to the dictates of his finest self. Our Church is now so organized, and it is busy with the things which should concern it most.

That which I am proudest of is the birth we are witnessing of a new and currently more vital Universalism. Affirmations to which Orthodoxy bears witness in its historic creeds, the central beliefs of its testimony, to multitudes today, are unreal and meaningless. The world is not going to be saved from self-destruction by a religion dealing in speculative opinions concerning such dubious doctrines as that of the Trinity, the Virgin Birth, and the Atonement. Universalism, too, could have become a negligible quantity. Ours is no longer the simple life of the founding fathers and mothers. We today must live in the presence of the jet plane, television, mass production, greater and better bombs, and the absolute necessity of One World. We are forced to seek new religious values in a world strewn with the wreckage of civilizations. Only when Universalism sheds its grave clothes may it hope to rise to an ethical interpretation of life as it is today. Out of a concept of universal salvation as a state of personal being in some heavenly kingdom hereafter is coming something new. Now, for the first time in history, comes the realization that there just isn't any such thing as the old concept of a personal, selfish, fragmentary salvation. Our world is One World. There is only the Human Race. There can be only UNIVERSAL salvation. Universalism was born for this day!

Science has suddenly brought all peoples within a single small enclosure, with the option to make it into a single battlefield or a single neighborhood. Religion is faced with a vast test. Is our Universalism sane enough, practical enough, basic enough that it

can act in behalf of the human species itself at this time when the human species is in danger and without representation? This is the question confronting us as a Church and as a People.

We must contend with the fact that it took a divine cosmos more than two billions of years to create the conditions for producing and sustaining human life, but it could now take human intelligence less than a day to bring it all down.

The true test of a Church lies not in its constituency figures, or in the number of new groups started, but in the kind of person the Church turns out. We should be teaching every man, woman, and child among us worthy personal and social ideals, cultivating the power of self-direction, self-appraisal, self-control, the desire and ability to work co-operatively with others. The call to all men in general, and certainly to Universalists in particular, is to live as citizens of this One World and to act as members of One Humanity. For our Church to succeed, her people must so live.

The world, to be saved at all, will be saved by those who, of whatever name or clime, are prepared to practice respect for persons. Religion for today's needs must have to do with moral insights and ethical demands. In the face of atomic bombs and radioactive gases, no less truly than in the face of lesser perils, our people must avow anew their confidence in the supreme worth of every human personality, in the power of men of good will and of sacrificial spirit to overcome all evil and, progressively, to establish the kingdom of God. In life inspired by such faith the human family will find its only safety. We should be shouting this fact from the house-tops.

Present-day Universalism speaks of a world free from aggression, in which there is exercise of the secret ballot, freedom of speech, press, assembly, and worship, universal education, labor at liberty to organize and to bargain collectively, enough freedom for individual enterprise to encourage initiative and resourcefulness but within restraints dictated by a public welfare economy, women having equal rights with men, every man and woman receiving a living wage, and cultural self-expression for minority cultural groups.

No, today's Universalism is not a doctrine of no-hell-ism; nor is it the Universalism of de Benneville, Relly, Murray, or Ballou. It should not be, for it has evolved — moving along through the theological into the definitely ethical. I remind all Universalists that the very Charter of their Faith clearly states the purpose of our existence as a Church; namely, "To promote harmony among adherents of all . . . faiths, whether Christian or (non-Christian)." Universalism today has to do with the essential unity of the human family, with admission of colored persons to public housing, civil liberties, medical care, cultural exchange between countries, rights of the foreign-born. Universalism today, if it is worth its salt, becomes a regulator of conduct.

I believe with all my heart, dear friends, in this revitalized Universalism; a fellowship which (if we will but live its ideals) is capable of uniting the human family, not in the bonds of Confucian or Mohammedan, or even Christian love, but in the holier bonds of human love; going down, beneath all that separates and estranges, to the principles of freedom and understanding; beneath religions to religion; beneath all the sacraments to the universal impulse that bends the soul in reverence and awe; beneath all forms to the faith that strives to express itself in and through the forms, thus touching common foundations and securing a common fellowship, each helping the other by whatsoever his deeper insight may reveal; a union, not of religious systems, but of free souls — united, to build up, on the basis of truth, justice and love, the divine Commonwealth of Man.

There are other marks of progress, of course, made in these fifteen years; but deserving of special mention, I feel, are those I have just reviewed: education; reorganization; and the new Universalism.

Conclusion

So it comes to this: my work as General Superintendent of The Universalist Church draws to its close. That you called me to high office while still so young and in so short a time after being received into fellowship was a great honor. I am grateful for the health and strength which enabled me to respond. Serving my Church to the very best of my ability has been a privilege.

In choosing Dr. Gibbons to take up the task I lay down, you have chosen wisely. But the captain is helpless without his team. No one man can make such a vast undertaking work smoothly — one must develop and rely upon teamwork or face failure. Morale starts at the top and seeps down, but someone must spread the gospel of good will to make it effective. I am confident you will give to him in selfless fashion your whole-souled support. Thus onward we will go together, building The Universalist Church and living a faith

" . . . lofty as the love of God
And wide as the wants of man."

The Transparent Faith

Milton M. McGorrill

The job of religion is to relate man to his total environment.

WE are gathered this evening not as Universalists and Unitarians, but as liberals; not as humanists and theists, but as devotees of the spiritual life; not as dogmatists and critics, but as searchers. The great significant fact about our meeting is that we are together in the spirit of worship. It is the fellowship that is uppermost in our minds. As I stand here I am conscious that the name of the church I represent as minister is peculiarly fitting to this occasion—The Church of Universal Fellowship.

Certainly there must come to all of us the question—what have we to give to our generation that will enable it to get on with the business of living—namely, to carry its responsibilities and to carry them with a measure of satisfaction to itself and to those who are posterity. To this end I invite your attention to the topic, *The Transparent Faith.* What we have to give is a faith that is transparent that through it we and others may "see life steadily and see it whole," to use the time honored phrase, to see life's resources and how to utilize them, and to release thereby such power that we shall find new dynamic for a cause that some persons think has lost long ago any usefulness it may have had.

Some years ago I was on the Crimea and visited the Czar's summer palace at Livadia. I walked through the beautiful library and looked out the window toward the trees and the shore of Yalta two miles away. I wandered on into the reception hall and looked through another window. There I saw trees as if they were on the lawn. The tumbling surf seemed to be just outside the window. I went back to the library and saw what I had seen the first time. Then it dawned on me what had happened. The architect had put in that reception hall what we would call a picture window, but he had made it of powerful magnifying glass. Through that window the distant scene was made close and clear. Through that transparency I could see the relationship of where I was to the environment, but I saw it as an immediate experience. What I am saying tonight is that the faith we have is a transparency through which we see our relationships and our possibilities as close realities.

Each individual church must indeed have such a transparent faith. Through experience with each church, persons may see what the faith is. It is a good question to ask whether those about us can tell, from the church fellowship which we maintain, what our faith is and whether it operates for us as an effective power. Is what our church does a fair representation of the direction in which we seek to go, of the concerns that motivate us, of the ultimate sanctions that make us willing to fight for its life? The fact is that too often we act as if it did not matter much. We may take it or leave it, accept it or let it go unnoticed. Is it that from our churches some have concluded that liberals are on the way to the cemetery? On one occasion I had a committee locate on a city map where our church families lived. When the chairman brought back the report she said quite innocently: "Our people seem to be congested around the city's three cemeteries." Churches are transparent. People see through them what we are or what at least we are trying to be. Do they fairly represent us? Do they represent our concern for persons? Can the world see through them a dedicated committal to the best life of humanity? We have boasted that we are free of John Calvin's theology, that original sin and such mechanical salvation have no interest for us. It is worth while to ask whether we have developed any effective substitute for what used to worry our forefathers. Suppose we take Santayana's term, "the agonized conscience" and say that such is the historic continuum of that unrealistic original sin. How much of it do we have? Is there any such thing as an agonized conscience at the heart of our liberal movement? The answer to that will be a transparency through which we may look to see what our faith really is.

Then there is something else. The transparent faith must enable persons to see through it the handles where they can grip life strongly. (If you accuse me of slightly mixing my metaphor I will plead guilty.) Historically much has been done. It is possible to have intellectual integrity and profess religion. That battle is over. We have disentangled religion from a creed imposed from above.

We have made ritualistic practices a matter of choice rather than relevant means of joining a religious organization. We have fought for, or our predecessors did, the right of the open mind and won. Now what? Religion, any religion, is a technique for obtaining help in this earthly existence. How clearly are we making it possible to be seen that getting help from what John Buchan called invisible means of support has not been abolished? Sometimes we are guilty of thinking that by abolishing a method we have abolished the need that the method tried to meet. Specifically let me take just one realm—that of security. That word is one of the most frequently used ones in our modern day. In times of tension the authoritarian religions have a field day. They offer simon pure security with responsibility somewhere else than on the shoulders of the person. We have nothing to do with such systems and rightly so. But let us remember that *the need still exists*—that man shall have some genuine confidence that he is on the way that leads somewhere and in that is secure in his own spirit. There are those who insist they want nothing to do with those who want security. They are standing for a thoroughly scientific religion. Talk with a thorough-going scientist and he will tell you that the first test of a valid scientific theory is that it enables the scientist to go on with his investigations. In other words validity in scientific method is that the method itself must first meet the test that it takes the scientist somewhere. Is there no security in the liberal point of view? Its security is the law of truth itself. I am unwilling to cast off as of no account those precious persons who have had no discipline of scholarship but who individually ask a simple question—can I trust this faith to lead me on? Is the faith we espouse a transparent faith that through it persons may see something of the road and be willing to walk it in confidence?

But I direct your attention to an area in which the world about us is beating powerfully at our doors. Our American society is being strained and buffeted as to whether it can assimilate differences and maintain its strength. Elmer Davis in the current Harper's has made a strong statement on whether Western civilization can be saved and whether it ought to be saved. He finds that the scientific method and the freedom of the mind that makes it possible constitute our only bid for deserving salvation as a culture. He calls this our secular religion. I bring this to the fore now that it may be clear that such forces are affecting us. Our excuse for existence outside the monolithic Protestantism that is all about us lies in our refusal to do what Judge Learned Hand has called the mark of dissolution of a community, namely to regard one's neighbor as a possible enemy and to see nonconformity with the accepted creed as a mark of disaffection. The transparent faith about which I am talking must enable persons to see how to deal with differences and assimilate them in the total process of our fellowship. This imposes some voluntary restraints on everyone in terms of inner loyalties to the total cause of which all of us are a part. There is nothing quite so defeating in a liberal group as the action of those who claim liberty for themselves pouring contempt upon all others who differ. The bonds that hold liberals together often seem to be ropes of sand. Nevertheless in the long run they are more powerful than chains. Precisely for the reason that the bonds can stretch and contract without breaking.

I would say one thing more. In my mind it is the most important matter I have to point out. Some years ago E. A. Robinson has one of his characters say "I cannot find my way. There is no star in all the shrouded heavens anywhere." These lines were prophetic of what most of the world ultimately was going to confess. The total framework of life collapsed for hosts of persons. The heavens and earth beneath were covered and for many are covered still by darkness. The faith we espouse will never meet the desperate need of this present hour and of the years to come until through that faith as a transparency man can see his position in the total life of the universe. Have you reflected recently on the genius of the American Revolution? We hear again the story of the embattled farmers, of Yorktown and Valley Forge, and all the other elements of that seemingly one-sided affair until it emerges to confound by its outcome any theoretical expectation. Its basic thought, however, pushed every effort into the light of man's place in life itself. "All men are endowed by their Creator with certain unalienable rights." Their cause was not one society against another, one feeble government against a strong one. It was man acting in terms of what life itself had bequeathed. The earth might be in darkness but the heavens had at least one star and these persons were in relationship to it. True they did not fully understand the implications of the faith they asserted. They did not need to. It was a transparent faith through which they saw meaning to their action.

One element of our modern life that greatly con-

(Continued on Page 230)

With the Universa

International Work

German boy from Druhwald (formerly from Berlin) and American girl from Brooklyn dig out a stump to clear field and make more space for potatoes for boys in the home.

German boy from Druhwald, American girl from Brooklyn, Dutch student and more Druhwald boys clearing land of stumps and stones for potato fields.

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Nine girls and five fellows from France, Germany, Denmark, the Netherlands, and the United States walk briskly to breakfast each morning at six-thirty in various stages of wakefulness depending on whether we've been up for five or forty-five minutes. After a few slices of dark bread, margarine, and jam, and a cup of ersatz coffee, we are fortified for our work. Stones, stumps, roots, and rocks are piled steadily higher and higher on the sides of the field as the steady beat of twenty to thirty spades, pick-axes, and crowbars moves down the field. The largest rocks are "versunken" by digging a deep hole next to them and nudging them deeper into the earth. Potatoes will some day grow over these rocks on which we have scratched our names for posterity (in case she is interested). The spoken word during the heaviest work is limited to universally understood grunts and "phews", but during the "funfzehn" pauses, conversations may range from questioning the German boys about life in the Soviet Zone of Germany, from which many of them have fled as refugees, to heated discussions about the Rosenbergs or a new German army.

Such discussions may pop up at any time. One evening over strawberries, a group of campers and staff members at Druhwald talked in three languages about God, Order and

Service Committee

mp - Summer, 1953

German boy from Druhwald with American girl from Texas digging out stones and stumps for garden.

German boy from Druhwald (refugee formerly from East Germany), Danish nurse and American teacher dig out a stump to make a potato field.

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the Hereafter. As there were Catholics, conservative Protestants, agnostics and even a Universalist present, the range of views expressed was wide and conclusions reached were nil. But even the broadest differences are minimized over a spade, and it makes no difference to the stumps and stones if you are a Believer or a non-Believer.

The questions the German boys ask are not always easy to answer. Chris is continually being asked about race relations in the United States. And because she is a Negro, her very presence here demonstrates better than any words could our stand on the question. Gunther, who recently fled from East Germany, and who has lived all his life under a totalitarian regime, first of the nazis and then under the communists, sees the British tanks which are on maneuvers in this area. He remarks, "In the East Zone, I saw Soviet tanks. Here, I see British tanks. They both say they want peace. Whom am I to believe?"

Most of the fifty boys who are here now came from large cities; about half refugees from the East Zone and the other half delinquents from the West Zone. Since Druhwald is some distance from the nearest town, the boys are eager for activities and recreation.

—Norma Goodwin

(Continued from Page 227)

cerns us is the necessity of finding a universal set of values, a unity of faith that will bind our world together. Various religions hold the allegiance of millions in the several countries of the world. Tying a piece of our faith to the piece of some other faith —trying to find parallelisms here and there and then saying, "See, we are the same"; or repudiating the road of history along which we have come in order to be at one with someone else on another road— such effort is doomed to failure. No one has all the truth or even approximation to it. Our task is to see our own as a means whereby we may see the total. Recently I attended an Institute on Integrated Education. For four days I heard physicists, biologists, chemists, economists, psychologists, and philosophers develop their approaches to reality. The effort was to find some basic unity that might tie them all together. It remained for Professor Ulich of Harvard to say the word of insight. Any mechanically arrived at integration was futile to hope for, he said. Integration could be found as each showed through his specialty its relation to the whole. "It is a crime," he shouted, "to leave any student in a single field without having him see the vision of the total through his field." Such a view gives full credit for any single area of knowledge but sees it as a transparency through which one compasses the whole. Years ago I heard Will Durant lecture. The most memorable idea to me was this. "When I debate with a really great thinker," said he, "he does not say to me—'Durant, you are wrong.' He says, 'how interesting that you should think that,' and he shows me how my little piece of the truth fits in the total realm."

The job of religion is to relate man to his total environment. It will be done by no mechanical means nor by trying to shout down someone else. It will be done by finding that faith which is transparent through which each of us and each of others can see the vision of the whole. Here as everywhere else the partialisms are valuable finally in terms of showing us the whole. To meet the tragic separations of our day with such a transparent faith is to serve our generation at the point of its greatest need.

And now I close in a thoroughly time-worn fashion. I take a text. Everyone knows the words of Mordecai to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" Not so many remember the sentences that precede that question. Mordecai is addressing the Queen who alone it seems had the chance to save the Jews from annihilation in that kingdom. "Think not with thyself that thou shalt escape in the king's house more than all the Jews. If thou altogether holdest thy peace at this time, then shall enlargement and deliverance come to the Jews from another quarter, but thou and thy father's house shall perish. Who knoweth whether thou art come to the kingdom for such a time as this?"

Rozelle Royall accepts presidency of UYF for another term

Liberal youth and noted anthropologist Lee instruct each other

The Promise of Andover Must Not Fail!

GOOD faith, good will, and a spirit courageous to venture on new paths for high purpose moved the delegates to the great joint meetings of Universalists and Unitarians to vote Federal Union.

The prophetic messages of Milton McGorrill and Carl Deutsch articulated the temper of the people. Full and frank discussions in small groups of delegates made up with no distinction of denominational, lay, or clerical status, brought out fears and hopes and doubts. This process then removed fears and resolved doubts. Timid hopes were changed to flaming convictions. The plenary sessions crystallized the mood of the groups and the affirmative vote announced to the world that these two historic liberal churches will henceforth go forward in democratic federation.

No one who heard him will ever forget the brilliant analysis of the unique genius of both Universalism and Unitarianism made by Carl Deutsch in his address, *This We Bring*. The text of this address will appear in our October number.

For a generation, a majority of both Unitarian and Universalist ministers have been educated in the same schools. For more than a generation, Unitarian and Universalist lay folk have been attending and working in each other's churches. For many years, staff workers of both churches have co-operated and strengthened each other in common cause. This is especially true of the departments of education, the first groups to be federated. For more than a half a century, we have discussed closer relations.

Now these two democratic liberal religious fellowships have voted to join their work in a Federal Union. The great significance of this historic action lies precisely in the fact that details of union in most areas of work are not yet worked out. The report of the joint commission and the subsequent vote of the two denominational bodies instructs the new Federal Board of Administration to implement federal union in the areas of education, publications, and public relations. Other areas will be federated as time and circumstances permit. While all future, concrete actions will, of course, be subject to approval by the legislative bodies of both denominations, broad powers and responsibilities are given to the federal administrative bodies. Only people acting in good faith and with courageous faith could vote as did the delegates at Andover.

The movement for Federal Union began as a ground swell of grass roots opinion on the part of local lay folk and parish ministers. The movement has been greatly stimulated by the youth of both denominations. At times, during the four years that two joint commissions labored, the grass roots enthusiasm seemed to wane. There were crises. There was misunderstanding and worst of all, lack of sufficient information at the local level. These difficulties were surmounted.

Now, at long last, union of Universalists and Unitarians is beginning to become a fact. Andover marked the formal beginning. Success or failure of this great beginning will determine the future success of organized religious liberalism in America. Much is at stake in this day when the liberal spirit is so sore beset in our land. Much more than the fate of Universalism and Unitarianism is at stake. We must not fail now.

We need not fail now. We will not fail if Universalist and Unitarian folk in every church give the Federal Union organization full and honest support, and if the members of the new federal corporation keep themselves keenly responsive to the aspirations and needs of the people.

A young man arrived very, very late for church services one Sunday morning. As the late comer rushed up the steps to the church, he met another young man coming out the door.

"Is the sermon done?" asked the tardy one.

"No," said the other man, "I'm just going out to do it."

The first Joint Assembly of Universalists and Unitarians is over. It had its difficult moments and its high moments. From worship in fellowship came inspiration, high resolve, and courageous action.

Yes, the first joint General Assembly is over but not yet done. The inspiration, the high resolve, the fraternal commitments; all these wait on us. The doing is the job of every liberal religionist.

Let's go!

Patriarch In Action

Chester E. Downing

THE magic wand is being laid on a shelf.

That is one way of saying that a celebrated Universalist is reluctantly putting aside his vestments this fall after more than half a century in the ministry.

The occasion he has chosen for formal retirement is the celebration by the church in Farmington, Michigan, of its centennial. The church is small, but it has been touched by the magic wand, and it is burgeoning.

The man, one of the all-time greats of the denomination, is Dr. Frank Durward Adams.

He is famed throughout the nation. Thousands who have been thrilled by his sermons remember him as a mighty orator, a hard-hitting man of action who never pulled his punches.

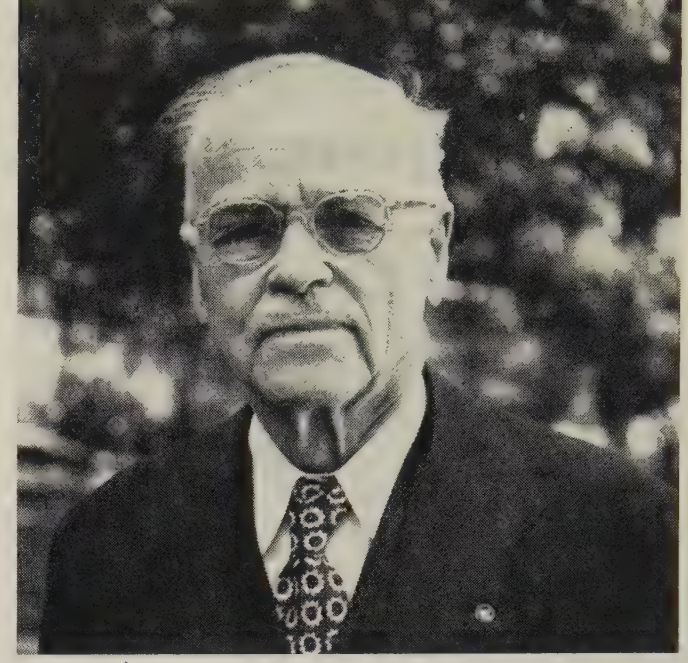
He began early. Only four days after his graduation from high school in Iowa he preached his first sermon as a licensed but not an ordained minister. He continued to preach throughout his course in college and in Ryder Divinity School (later Meadville) and in 1905, at the age of twenty-nine, was ordained a Universalist minister.

About that time he obtained a secure grip on the magic wand. (If asked about the magic, Dr. Adams would protest that the word is a misnomer; that all he has done through the years is to present a straightforward exposition of the truth as he sees it. But his legion of admirers will insist that an aura emanates from this little man with the radiant personality.)

His first pastorate was at Avon, Illinois, and in the course of his ministry a church was built. He went on—to Urbana, Illinois, to Indianapolis, Spokane, Detroit, Oak Park, Lansing—it is an impressive list.

He rose to the presidency of The Universalist Church of America, which he held for two terms, and for twelve years was a trustee of the national organization. He has been president of the Michigan Universalist Convention, a member of the Unitarian-Universalist Joint Commission on organizing and incorporating the Free Church of America. His books are widely known. Here is a man of vast power.

The recent years of his life have not been publicized, but that does not mean that he has been idle.



Frank D. Adams, beloved elder statesman of American Universalism.

On the contrary, he has been quietly going about performing what some would call miracles. His accomplishments have been so noteworthy that *The Universalist Leader* believes them worthy of a special report.

For nearly nine years, Dr. Adams has been trying to retire. But in that time and before his resignation as minister was finally accepted, effective this fall, he has revitalized two churches, one of which was almost hopelessly defunct and the other hanging on the ropes.

The "retirement" began about 1944. Dr. Adams was at the climax of a highly successful ministry at the famed Unity Church in the Chicago suburb of Oak Park that had been designed by Frank Lloyd Wright.

He was almost sixty-nine years old. He and his good wife Helen bethought themselves of Michigan, and with good reason. They had hundreds of friends there, dating from his ten-year pastorate at the Church of Our Father in Detroit. Both their daughters lived in Michigan. Maybe the Adamses could find a small Michigan parish where a couple in declining years could take life a bit easy and still do some constructive work. After all, a man couldn't just quit outright.

They heard about Lansing, and Mrs. Adams, who is also an ordained minister, made an exploratory trip to that city. She found that the Universalists

had once occupied a distinguished position in the community but had slipped, fallen, and, as a congregation, died.

Half a century earlier, the Universalist Church was an imposing building near the State Capitol. Mismanagement and ineffective leadership had caused interest to lag, membership to dwindle. At length the property had been sold and the money dissipated. Michigan's capital city had no Universalist church.

The Rev. Helen Adams did some spadework. She talked to former Universalists and to persons whose families had once attended the old church. A few of these consented to meet with her in a home and talk over the prospect of revival.

Not more than half a dozen formed this nucleus, and of these, only three or four believed that reestablishment of a church was possible.

But Mrs. Adams kept plugging away. She is a plugger. With the counsel of Dr. Adams (he remained in Oak Park) and perhaps with the aid of a bit of stardust from the magic wand, she continued to work and to formulate a plan. In time the little Lansing group bought a house that could serve as a minister's residence and also as a meeting place.

The Adamses gave up the Oak Park pastorate and, on January 1, 1945, made the move to Lansing.

The faithful few held services in the house. Now for the first time they began to hear sermons by a real preacher, sermons the like of which they had never heard before. The simple and rational faith of Universalism was expounded to them in forceful manner. They liked it. The little church began to thrive. Before long it was bursting its seams. A new and larger home became imperative.

One of Lansing's fine old houses was for sale. The price was staggering—twenty thousand dollars. Dr. Adams called the church board into session. The members were hesitant. He spoke:

"Gentlemen, if you don't buy that house, I'll buy it myself." (Mrs. Adams asked, under her breath, "What with?") "This property will be a splendid investment, growing with value through the years. Don't let this opportunity slip by! We'll make a go of it!"

The board bought the property. The venture turned out just as Dr. Adams had predicted.

The Adamses moved into the new house. Now the new church had the adequate quarters that it so sorely needed.

At the crossroads of Eagle, Michigan, eleven miles from Lansing, stood a little, old Universalist church,

The Rev. Russell L. Lincoln, minister-elect of the Farmington Universalist Church.

closed for many years. Now a group of Fundamentalists wanted to buy the building. Dr. Adams drove to Eagle, rounded up members of the old Universalist families and, as president of the State Convention, reincorporated the Universalist Church of Eagle.

The step was taken to legalize the sale of the property, which promptly went through. The Eagle people, grateful for what he had done, presented the money from the sale to the Lansing church, which they now began to attend. Their own corporation was dissolved.

Lansing was on the march.

Now for the Farmington story.

When Dr. Adams became minister of the Church of Our Father in Detroit in 1923, one of the small Universalist congregations of the neighborhood was that at the village of Farmington, twenty miles west on U. S. Highway 16. Its pastor (who was subsequently found to be a Fundamentalist in disguise) was a good man and a grandiloquent speaker, but he was going blind. In 1925 he was obliged to resign.

Here was a comparatively healthy church with a new manse that was still unable to engage a suitable pastor at a salary that it could afford.

The ever-helpful Dr. Adams did his best. For eight years he went to Farmington when he could spare the time, often Sunday evenings, to preach.

He married couples in Farmington and conducted christenings and funeral services, endearing himself to the people. Dr. Adams "spoiled" the Farmington folk; henceforth no mine-run preacher could satisfy them.

When he gave up the Detroit pastorate in 1933 to go to Oak Park, he received an urgent plea from Ida Steele, secretary of the Farmington Church: Please don't forget us!

He heeded the plea. On an average of once a month he drove the two hundred and fifty miles to Farmington to preach at a midweek service. Truly, warm hearts, a Universalist spirit, and a magic wand will overcome great obstacles!

On moving to Lansing, he continued his part-time Farmington pastorate. It was much easier now, only a sixty-five mile drive on a good highway. He preached in Lansing every Sunday morning and in Farmington every other Sunday evening.

The Farmington congregation, lacking a resident minister for twenty years, had naturally dwindled. By 1945 it was down to perhaps a dozen families. Now, with Adams' sermons at more frequent intervals, it began to perk up.

In 1949 the meeting house, then ninety-six years old, was extensively remodeled. By elevating the building, a fine basement room, complete with modern heating plant and kitchen, was constructed and christened Adams Hall.

The strain of commuting, however, had been severe on the pastor, more so than most persons realized. On Sunday night, September 25, 1949, after preaching in Farmington, Dr. Adams suffered a heart attack, but he told no one about it!

He went to bed at the house on Pine Lake, north of Farmington, which he and a son-in-law, the late Raymond Ammerman, had bought as a retreat from the workaday world. Feeling somewhat better by afternoon of the next day, he decided to drive to Lansing with Mrs. Adams—pressing business matters needed his attention.

On the way and at the wheel of his automobile he became violently ill and pulled to the side of the road. Mrs. Adams urged him to return to Pine Lake, but he still believed that his affliction was not serious and would quickly pass.

Two or three more times he was obliged to stop, but he kept on. They finally reached their Lansing home, but Dr. Adams was in a grave condition. A heart specialist was called and had him taken immediately to a hospital.

For weeks doctors despaired of his life. Eventually he was able to be up again, but he was obliged to give up the Lansing pastorate. Recuperating at Pine Lake, he at last returned to the Farmington pulpit.

He then suffered a disability of one eye which almost blinded him. Somewhat later a broken hip incapacitated him for two months.

By a quirk of fate, Dr. Adams' afflictions were a blessing to the Farmington church, although a blow to the one in Lansing.

Had he not suffered the heart attack, Farmington might not have had a full-time pastor; whereas, having one, such a good one, was a boon to the little church.

The eye trouble also helped in an indirect way; for while he was unable to see he was obliged to resort to his phenomenal memory. Thus, on occasion, he delivered an entire sermon in poetry, reciting a wide collection of verse from the classics to James Whitcomb Riley, our beloved Edwin Markham and Ella Wheeler Wilcox. These recitations were of inestimable value in attracting new faces to the meeting house; and many persons who once came continued to attend.

The church, revitalized under his leadership, continued to improve its physical property. An architect was engaged and the building's front remodeled in accordance with New England lines. The sanctuary and narthex underwent a transformation—new floor covering, pews, pulpit, even an electric organ to replace a battered piano. Landscaping is under way. The church is now a beautiful structure, by far the prettiest in the community.

Meanwhile, a junior church was begun in a small way and has greatly expanded. Children bring their parents. The parents bring others. Many attend just to see what goes on in this fine building.

The physical advancement alone has been stupendous. The executive board was advised recently by an appraiser that the church building, exclusive of the manse, was worth upwards of thirty thousand dollars. The building dedicated August 28, 1953, cost nine hundred dollars!

Now Dr. Adams is really retiring. Once he was assured that a good minister would take his place, he insisted that his resignation be accepted. His successor, young Robert L. Lincoln, formerly an assistant at the Church of Our Father, was hand-picked by Dr. Adams. Mr. and Mrs. Lincoln are installed in the Farmington manse and ready to take up their duties at the close of the summer recess. Every sign points toward continued growth.

Dr. Adams as pastor emeritus will preach on occasion and will be helpful to his successor in many ways. The magic wand, although on a shelf, will be within easy reach.

The Farmington Universalist Church will celebrate its centennial with a fitting program the week of September 27 to October 4. On October 2, 3 and 4, it will be host to the Universalist Convention of Michigan. Churches in many parts of the nation and perhaps Canada will be represented.

Among the speakers will be Alice M. Harrison, director of young people's activities for The Universalist Church of America; Dr. Stanley Manning of Galesburg, Illinois, and Dr. Emerson Hugh Lalone, editor of *The Universalist Leader.*

To help round out Dr. Adams' half century of ministry and the Farmington church's century, a cordial invitation to attend is extended to all. (Get your reservations in early, please!)

The Lansing church has continued its forward movement under Dr. Adams' successor, the Rev. Morley R. Hartley. The congregation, now more than a hundred strong, plans to erect a building soon.

Universalists from Lansing, from Detroit, from east and west will be in Farmington in October. A historic church, refurbished and aglow from the magic touch, will come into its own.

And thousands who are unable to attend the formal ceremonies will join in a mighty prayer: *Thank God for Frank D. Adams!*

Legitimate Concerns of Liberalism

Charles S. Milligan

In the interests of historical accuracy and fair play I do not believe we should continue to use the term "witch hunt" to describe the present congressional investigations. It is a libel upon the witch hunters. True, the men who presided over the Salem trials of 1692 had zeal without knowledge and religion without good will. But at least they were sincere. The contrast today is painful.

When the witch hunters finally realized they were mistaken — it took less than two years — the trials stopped. Being sincere, these men had courage to say they were wrong. Judge Sewall underwent a voluntary, public confession. Increase Mather warned his colleagues in Cambridge, "It is better that ten suspected witches should escape than one innocent person should be condemned." How different the official attitude today.

If you were going to accuse a man of treason, I think you would be careful to have your facts straight. If you found you had made a mistake, I hope you would publish that to the world in headlines as large as those which had announced the mistaken accusation. That is the very least any sincere, decent person would do.

But what do we find today? Congressman Velde was caught red-handed in his false accusation against Mrs. Meyer. Only after pressure was exerted did he issue his half-hearted retraction. The charges against Bishop Oxnam are full of errors and violate the committee's own records. I do not believe sincere men indulge in this kind of fabrication.

Or consider Mr. Philbrick. In the first pages of his book is a sensible warning against assuming guilt by association, and at the close, a splendid list of distinctions between liberals and communists. He also comments on the damage done by congressional investigations. It saddens me deeply to observe him now, following entirely contrary principles.

Or take Senator Jenner, if you wish. He says he is glad some have lost their jobs as a result of his investigation, because they refuse to affirm their loyalty to the nation. This is hardly accurate. One victim, for instance, has issued a stirring statement of loyalty to the nation, and she swore under oath that she is not a communist. Miss Guarnaccia lost her job all the same. I suppose the senator is having a good laugh. But what kind of sincerity is this that fires scatter charges, gaily unconcerned about damage done to the innocent? I cannot do better than quote the committee's own counsel, who spoke more truth than he meant when he said, "The Committee does not recognize the First Amendment."

All this is the more melancholy because communism is a real threat to the free world today, whereas witches were not in Salem. We all know that. It is terribly important that we understand what this threat is and how it operates. It is also important that we not undermine our constitutional liberties in the process. This business of creating confusion and hysteria obscures the very things we need to understand about communism today and weakens the very liberties which are the strength of democracy.

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

ON MAKING OUR EDUCATIONAL PROGRAM CONSISTENT WITH OUR LIBERALISM

New members are coming into our churches from other denominations. We welcome them. Sometimes, however, unless they have been trained for membership in the liberal church, problems arise in the sense that the former Presbyterian, for example, sometimes reverts to his Presbyterianism and wants to impose that educational approach upon a Universalist church. This would not happen if we had classes preparing people for church membership, which classes would include the graphic story of church history, full discussion of the many points of view, and the prospective member's asking himself what *he* himself really believes. It has to be admitted also that some life-long members of Universalist churches have not faced up to the matter of helping to make the church's educational program consistent with the liberalism we profess.

Illustrations may serve to clarify the point. For example, while Universalists honor the life and teachings of Jesus, they do not believe that man is saved by mere belief in Jesus or that Jesus, by his death, saved us. Witness, however, such names as "Church of Our Savior" still on our bulletin boards; witness also the desire of some that we should continue "to sing the old hymns" that accent such belief.

Again, Universalists honor the worth of human personality and desire every man's finest possible development. This is our goal. It is vital to every man. Note, therefore, how inconsistent are those who think we should limit educational programs to Bible study alone, when the finest possible development of life calls for much more.

Concerning the Bible, we wish all our churches would offer Bible classes for older youth and adults. We are in Hebrew-Christian tradition and culture and we need to know our heritage both for its richness and to understand ourselves. Granted this, our very study of church history points to another truth. Martin Luther, in denying the church as the ultimate authority, said the Bible was the authority. Therein arose the predominant emphasis upon the Bible in religious education. Universalists, however, avow their faith "in the authority of truth, known or to be known." We find truths in the Bible. We also find them in the entire realm of nature, through all the sciences, in our human nature, in the relationships, personal and social, in which we live every day. Important as the Bible is in its place, it is not, cannot be, authority in all things. Therefore, while we include Bible in our curriculum, requirements for the finest possible development of life call for much else in our curriculum, which is life-centered, not Bible-centered.

Heritage is but one aspect of our curriculum. We would be utterly foolish to pay no attention to the richness of our heritage in ethics, medicine, music, engineering, all the arts and sciences. Verily, we stand on the shoulders of those who have gone before.

But each life, for its own need and meaning, needs to be creative. Beethoven stood on the shoulders of the musicians who went before but he also was creative, adding his own great symphonies to the growing life of man, therein making his own life meaningful. So it should be for all men. This points to our educational approach that goes beyond mere memorizing the history of other men, to becoming free, creative boys and girls and men and women in our own right. Our approach is a creative one. Indeed, in the very study of history, we strive to discover creatively, not to impose the subject as a dead weight.

Modern knowledge of human growth and development also calls for consistency. Time was when adults looked upon children as "little adults." England of the early 1800's still had many a child in mills and mines, where lives became stunted. Today, however, we know that life begins with a single fertilized cell; we know also that after birth muscular development and maturing of central nervous system follow an orderly arrangement that continues until after adolescence. "Muscle mass increases forty times from birth to maturity . . . the size of the skull of the adult is twice the size of the new born infant," says Dr. Henry Helmholz. In short, the child isn't a "little adult."

It is for this reason that our modern educational programs for children are different from those for adults, geared to the child's growth and development. We no longer expect children to sit still as adults do. We no longer expect children to study the same lessons adults study. Most parents understand this but there are those who would make exception concerning the Bible. It is time to be consistent on the matter of growth and development, follow nature's patterns, not violate them. Says Dr. Helmholz again: "Parents must be taught to understand growth since each child grows in a highly individual manner, and to hurry a child beyond his state of readiness or to hold back a child when he is ready to go ahead can be equally disastrous in his development to maturity."

As a new church year begins, let us test our attitudes and programs to the end that they may be consistent with the truths we know and the liberalism we profess.

—Edna P. Bruner

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HECKSCHER RECREATION BUILDING AT THE ELLIOTT P. JOSLIN CAMP

On June 13, 1953, Dr. Elliott P. Joslin spoke at the dedication service of the new Heckscher Recreation Building, funds for which were given by the Heckscher Foundation of New York. Gifts for furnishings and other items have come from our own people and interested friends. This fine new building meets a real need at the boys' camp, and Dr. Joslin's talk on the theme of *Gratitude and Character* was quite fitting for the occasion. We quote a brief portion here:

"All work and no play makes Jack a dull boy and this aphorism is doubly true for diabetic boys. . . . Do you realize a generation ago no need for this building existed? Then, diabetic children lived on a year or, at the most, two years, and were not strong enough for sports and play. Today they are living ten and even twenty times as long and there is no athletic contest in which they cannot participate. Hence, our gratitude that diabetic children can be like children who do not have diabetes. What has brought these changes about? First, a proper diet, introduced for diabetics in 1796 by Rolle in England and fifty years later made practical by Bouchardat in France; second, exercise. . . . Then, third, came insulin in 1922 and that made both diet and exercise doubly valuable for young and old. . . ."

"Success in the control of diabetes occurs when the patients have a proper diet, appropriate exercise, insulin, and are taught how to use the same.

Dr. Joslin spoke of the need for large endowments necessary to insure the continuance of the camps for diabetic girls and boys and to establish the new Teaching Clinic. But he closed on a note of optimism for the success of his efforts to raise these sums of money, concluding with this story about Maureen. "Maureen is a little eight-year-old girl who developed diabetes this spring. Along with her for one of her visits came her brother, a few years older, and he put into my hand this shining silver dollar 'to discover something to help Maureen get well.' I carry it with me and when I look at it, my worries for the future of diabetics vanish, and so should yours, because on it I read, 'In God we trust.' "

—ALICE E. TAYLOR

Filled stockings and baseball-coin cards enable the A.U.W. to maintain the Clara Barton Birthplace and to operate the camps for diabetic girls and boys.

Christmas in Germany.

JORDAN NEIGHBORHOOD HOUSE

Mrs. Willis writes: . . . "We want to thank all members of our A.U.W. for everything they have done towards helping us here at the Jordan Neighborhood House. Having another teacher added to our staff certainly meant so much to us. In plain words, it was a big step forward and a big help. We want you to know we appreciate all the nice things that are being done for us. . . ."

The A.U.W. has pledged $3,000 *for the salary of staff members at Jordan Neighborhood House.*

JAPAN

From the Universalist Center in Tokyo, one of the women writes. . . . "But fortunately, by the help of The Association of Universalist Women, the Universalist Center was built on the property of the Blackmer Home. Already there is a constant demand for more seats for children's as well as adults' activity in the center. . . . Japanese Universalists always look up to you. You have encouraged us and helped us all these years."

From the rural church in Nagano, Mr. Shidara writes . . . "I read your very kind letter and know the fact that your group will help our work. How can we express our thanks? . . ."

The A.U.W. hopes to receive $3,000 *in gifts from the local groups for the program in Japan.*

GERMANY

From one of the Arbeiter Wohlfahrt Sewing Rooms in Germany, came the following letter to the East Orange, N. J., A.U.W. . . . "I am very glad to receive your letter. Surely it was a great joy to me. Here we have so much misery, that we have to thank God for every helpful hand. By the huge want, which prevails in numerous families of fugitives we can use all second-hand clothing, especially for boys from ten to fourteen years, but for adults likewise; linen and underclothing are needed too.

Any A.U.W. interested in sponsoring a sewing room for refugee German women may secure the address of one by writing to the A.U.W., 16 Beacon Street, Boston, Mass.

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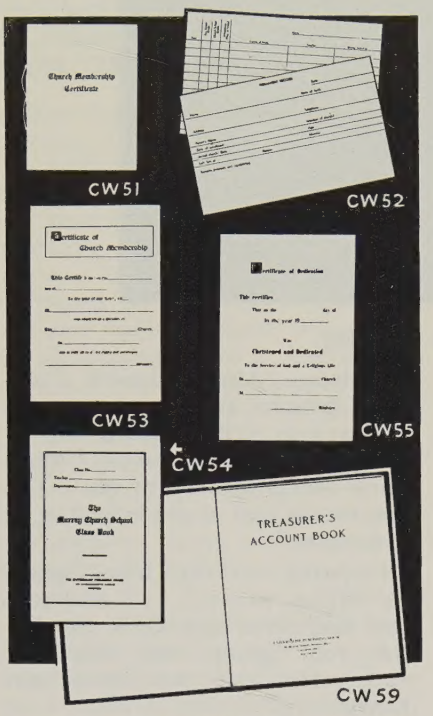

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INSTALLATIONS

WILLIAM E. GARDNER was installed as minister of St. Paul's Universalist Church, Meriden, Connecticut, Wednesday evening, June 10, 1953.

Elliott S. Gallager, Moderator of the Church, led the congregation and the minister-elect in the Act of Installation. The Installation Prayer was offered by Dr. Herbert E. Benton.

The Rev. Minard L. G. Proper gave the Call to Worship. Scripture was read by the Rev. Eric A. Ayer.

The Occasional Sermon was preached by Dr. Clinton Lee Scott, superintendent of Massachusetts and Connecticut Universalist Churches. Dr. Scott spoke on *A University of the Spirit.*

Greetings from the community were brought by the Rev. George L. Withey, president of the Meriden Council of Churches. Arthur K. Littlefield, president of the Connecticut Universalist Convention, brought greetings from the Universalist fellowship.

Following the Benediction by Mr. Gardner, an informal reception for Mr. and Mrs. Gardner was held in the church parlors.

ROBERT W. STERLING was installed as minister of the Woodbury Universalist Church, Hornell, N. Y., on Sunday evening, May 24, 1953.

The Call to Worship was given by the Rev. Fred LeShane of Perry, N. Y. The reading, *A Call to Worship,* by William Ellery Channing, was given by the Rev. Robert W. Sterling. The Rev. Arthur Sennewald, pastor of St. Paul's Lutheran Church in Hornell, read from the Scripture.

The Installation Address, *Careless Angels,* was delivered by Dr. Ellis E. Pierce, professor of Biblical languages at St. Lawrence University and a former pastor of the Woodbury church. The Act of Installation was led by Kenneth Downey. The Installation Prayer was offered by the Rev. Fred C. Leining of Syracuse, superintendent of the N. Y. State Universalist Convention.

The Benediction was pronounced by the Rev. Robert W. Sterling.

A reception was held for Mr. Sterling in the Fellowship Hall of the Church directly after the service.

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SAWYER-COLBERT

The Rev. and Mrs. Horton Colbert of Riverside, California, announce the marriage of their daughter, Carolyn, to Paul Winslow Sawyer, son of Attorney and Mrs. Alan F. Sawyer of Saugus, Massachusetts, April 30, at the Universalist Church, Biddeford, Me.

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H. BLAIR WHITNEY was installed as minister of the Unitarian-Universalist Church, Peabody, Massachusetts, Sunday evening, June 14, 1953. The Rev. Rubins R. Hadley, former pastor of the church, presided and offered the Invocation and read the Scripture.

The Act of Installation was led by Vernon Otten, chairman of the Executive Committee. The Rev. Samuel Beane offered the Prayer of Installation.

The Charge to the Congregation was given by Dr. Clinton Lee Scott, superintendent, and the Charge to the Minister was given by the Rev. Frank E. Smith. The Rev. P. Bishop Covell, Jr. gave the welcome to the community and the Rev. Ernest A. Brown welcomed Mr. Blair to the Essex Conference.

The Occasional Sermon was preached by Dr. Emerson Hugh Lalone, editor of *The Universalist Leader.*

The Benediction was pronounced by the Rev. H. Blair Whitney. An informal reception for Mr. and Mrs. Whitney followed the service.

PASTORAL CHANGES

The Rev. Albert C. Niles from Auburn, Maine to Bangor, Maine, September 1.

The Rev. Albert F. Ziegler from Somerville, Massachusetts to the First Universalist Church, Providence, R. I., September 1.

Dr. A. Lynn Booth from Rutland, Vermont to Gloucester, Mass., September 1.

The Rev. Clifford D. Newton from Stowe, Vermont to Oakland, Maine, September 1.

The Rev. Frank C. Anderson, Jr. from Abington, Mass. to Braintree, Mass., September 1.

The Rev. Max Coots, former assistant minister of the Church of the Divine Paternity, New York City to Courtland, N. Y., September 1.

The Rev. Russell Lincoln to Farmington, Michigan, September 1.

The Rev. Marvin Green, to Beverly, Mass., September 1.

There is no more miserable human being than the one in whom nothing is habitual but indecision.

—WILLIAM JAMES

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CENTRAL FELLOWSHIP COMMITTEE

The Central Fellowship Committee voted to approve the action of the Wisconsin Fellowship Committee in granting reciprocal fellowship to the Rev. John B. Wolf, an ordained Unitarian clergyman.

—ESTHER A. RICHARDSON, *Secretary*
July 28, 1953

INDIANA UNIVERSALIST CONVENTION

The one hundred sixth annual session of the Universalist Convention of Indiana will be held at St. John's Universalist Church, Muncie, Indiana, October 2, 3, and 4, for the purpose of hearing reports and transacting business of the Convention.

The Indiana Association of Universalist Women will be meeting at the same time.

—LOUANNA WILSON, *Secretary*

VERMONT QUEBEC FELLOWSHIP COMMITTEE

Granted a letter of transfer to the Rev. A. Lynn Booth, D.D. on August 11, 1953 on his removal to Massachusetts.

—CLIFFORD D. NEWTON

CRACKLING

A friend of ours has a son who is forever asking questions. Trying to rest after an exceedingly hard day, father was beset with an endless stream of unanswerable questions from the little fellow.

"What do you do down at the office?" the boy finally asked.

"Nothing!" shouted the father in exasperation.

After a thoughtful pause, the boy inquired, "Pop, how do you know when you're through?"

—THE WATCHMAN-EXAMINER

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